from Sinai: *I am the Lord thy God. . . . Thou shalt have no other gods before Me.*

There is, of course, more in monotheism than this dogmatic self-affirmation of Deity. The most unfettered thinker of to-day, who steadfastly refuses to subscribe to any theological dictum, owes nevertheless to Hebraism the breaking of the shackles of polytheism—the worship of animals and images, of the stars and planets, of a plurality of deities such as those in the Hellenic pantheon, with their human appetites and lusts and failings. There was in this a degrading and demoralising effect, which cannot escape the notice of any student of ancient history. The commanding part taken by the moral code in the Biblical religious system is too familiar to require any amplification here. But the ideas of the value of human life, the sanctity of the home and the dignity of the marital relationship, which nominally prevail at the present time, are essentially a Biblical heritage. For the religion of the ancient Hebrews was not circumscribed in its application. As has been remarked by a modern thinker, the struggle for justice and the struggle against other gods in the Biblical age, instead of being two separate movements, are logically one and the same. Even at the present time, when the conception of mediation between man and his Creator and the cult of hagiology sometimes tend to obscure among the ignorant the monotheistic basis of European spiritual life, the clarion

voice of the Hebrew prophets is an ever-present reminder of that underlying principle of Unity to which every Church adheres.

The monotheistic idea had moreover a far-reaching influence on European thought, even in its least theological aspects. We are used to connect Hebraism with morals, and we are apt to think that we have thereby exhausted its significance. But Hebraism has significance for science